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make hammocks and various fabrics. --In their aldeamentos /villages/ they plant orange trees, lime trees, lemon trees, citron trees, and guava trees.
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They raise cows and horses and they are excellent vaqueiros." (Ibid.)

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And because they were good agriculturists and expert vaqueiros, "they are much /69/ sought by the fazendeiros, who also prefer them because they are contented with low pay, enough to clothe themselves, eat, and satisfy their vices." (130)

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130. Idem: 83. "They are frequently exploited by the fazendeiros. --It is hard to find a Terêna camarada who does not owe his master the very hairs on his head. --They once told me that a rich fazendeiro is in the habit, at the beginning of each year, of gathering his Terêna camaradas and telling them his settlement of accounts. To each he repeats the amount of his debt, along with facetious comments. After confronting them with their debts, he closes the episode with an extraordinary act of generosity. He subtracts a substantial percentage from their respective

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debts, so that they will not be overburdened during the new fiscal year.--The poor Indians, convinced that their master is a well of kindness, leave happy and in the evening give themselves up to the usual amusements, so that the new debt starts growing at once; the debt is reopened with the consumption of alcohol to celebrate the master's generosity.--Actually, the wretched camaradas owe nothing to the usurer; first of all, because their services are not paid what they are worth, but at a reduction that benefits the master alone; secondly, because in the sales made by the master to the camaradas, the latter are cheated to such an extent that they never manage to get back to their feet in their trading relations with him.--Whence a new type of slavery, whose preservation is upheld by the state police whenever one of these camaradas, tired of putting up with a bad master, gathers the courage to leave him and seek out a new life."--And the report adds: "No 'camarada' with an account can leave his

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master unless the new one assumes responsibility for the debt or indemnifies him at once. And, if he dares to run away, he almost invariably runs the risk of suffering vexations, blows, and not infrequently death, the police being in every case a participant in such outrages." (Ibid.)

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Incidentally, we heard from the Terêna a large number of stories which corroborate, with a wealth of details, these observations relating to 1904. In Cachoeirinha, for example, we met old Xuri, a doctor-sorcerer staying temporarily in the community, who had been born in the above-mentioned Cutape fazenda, and who had been a witness to the vicissitudes his people had undergone as they were exploited on the regional labor market.

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"A curious thing," the report goes on.--"In the povoados /settlements/ and in the towns the police are always in the hands of the fazendeiros themselves, who are the authorities, either as justices of the peace, or as deputies or sub-deputies /delegados or sub-delegados/. The soldiers are enlisted by them and from then on regarded as their own camaradas. It is the fazendeiros who furnish them with provisions and give them their pay and their marching rations. The soldiers work for them as vaqueiros and farmers, and do any task that the fazendeiro, as a police official, may order them to do.--There can be no supervision against these abuses, because there is true solidarity among the rich men who take turns in this usufruct." (131)

131. Idem:83-84.